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will challenge such statements as these: "The natural man is a born enemy of Christianity;" "The natural man is a born Catholic;" "Church law has arisen from this overpowering desire of the natural man for a legally constituted, *catholicized* church;" with the coming of Ignatius and the monarchical bishop "the church has changed, not merely her constitution, but her faith." All this is the very essence of Martin Luther, from whose spell no German can escape; but it is not the genius of the Anglican or Reformed churches.

Is it not time to study the history of the rise of the "Catholic" church from a more objective point of view, and apart from ecclesiastical or national or other presuppositions? It was Baur who started the issue in its modern form; who thought the Catholic church arose when in the course of the second century the Jewish and Pauline types of Christianity were reconciled. Renan followed in the main upon this track. Ritschl saw the rise of the Catholic church in the influence of Greek thought upon Christian ideas, which it molded into dogmas. Sohm finds the great departure which constitutes the Catholic church in Ignatius and the episcopate, in the change from a charismatic custom to ecclesiastical law. But is the Catholic church anything else in reality than the primitive apostolic church, recognizing its call to universal expansion and adapting itself thereto? The term "catholic" is one of the great inspiring watchwords of the world, the ancient reservoir of faith and hope; like the modern word "humanitarian," or many others that could be mentioned, incapable of exact definition, and for that reason all the more potent. It is of the very essence of Christianity, or of the religion of Jesus, that it must assimilate every agency in every time and country which will enable it to conquer the world for the kingdom of God and his righteousness. And to this end the organization may be vital, no less than religious experience.

ALEXANDER V. G. ALLEN.

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#### RECENT STUDIES IN CHURCH HISTORY.

WE have in these 1,015 pages the fourth part of Professor Hauck's history of the church in Germany,<sup>1</sup> or the eighth book in his series. It deals with the fascinating era of the Hohenstaufens, under the subtitle of "The Papal Dominion in the German Church and its Contests," from 1122 to 1250. It opens with a lengthy discussion of the external ecclesiastical conditions at the beginning of the twelfth century, studying with care the

<sup>1</sup>*Kirchengeschichte Deutschlands*. Von ALBERT HAUCK. Vierter Teil, "Die Hohenstaufenzeit." Erste und zweite (Doppel-)Auflage. Leipzig: Hinrichs, 1903. 416 pages. M. 8.

various dioceses and monastic institutions. The author passes on to an elaborate investigation of the special types of piety which characterized the age. He then analyzes the forces which diminished the imperial prerogative and papal control, which brought on the reaction under Frederick I. The new monastic orders are reviewed with care and at length. Passing from these more external aspects of the Hohenstaufen church, the author plunges into the theological rubric, points out the new theological method characteristic of this age from Rupert von Deutz to Albert the Great, and shows the conservative attitude then natural to the German church. He has a strong chapter on the relation of the church to culture, and a résumé of the final efforts to bring the most remote German lands under Christian sway and to reach the Slavonic neighbors. The section of his history in hand closes with an elaborate account of the contest of Celestine III. and Innocent III. for the supremacy in church and state, and the reaction under Frederick II., bringing to the front the discordant religious elements which made certain sooner or later the Reformation movement. The appendices give a complete list of the ecclesiastical divisions of Germany into archbishoprics and bishoprics, as well as all monastic institutions. The bibliography is full, both as to sources and literature, and the index is refreshingly complete.

An elaborate monograph <sup>2</sup> on the history of the idea of the sacrificial mass has been written by a devout Roman Catholic. With a wealth of learning and a deep spirituality it reviews the whole subject from the earlier ritual of the Hebrews down to the present day, and brings in a verdict for the Tridentine formula. The work opens with an introductory study of the idea of the messianic sacrifice as seen in the Old and New Testaments, filling the 141 pages of Book I. Book II goes more fully into the views of the ante-Nicene, Nicene, and post-Nicene fathers, tabulating the positions taken by each writer, showing the gradual growth of the formal idea of the Lord's Supper as a sacrifice. The various liturgies are examined, East and West. About two hundred pages are given to the views of the churchmen of the Middle Ages, special emphasis being laid upon the scholastics, whose idealistic philosophy led naturally to the view of the bloodless sacrifice afterward formulated with greatest care at Trent. After a brief but courteous handling of the denial by the Reformers of the sacrificial character of the eucharist, the author reviews the discussions of Catholic writers before the Council of Trent, giving nearly the whole of the fifth and sixth

<sup>2</sup>*Die Geschichte des Messopfer-Begriffs; oder, Der alte Glaube und die neuen Theorien über das Wesen des unblutigen Opfers.* Von FRANZ SER. RENZ. I. Band, "Altertum und Mittelalter;" II. Band, "Neuzeitliche Kirche." Freising: Datterer & Co., 1902. 816, iv + 526 pages. M. 10.

books to the debates at and since Trent by the various Catholic schools of thought. His conclusion is seen in the following sentence:

The essence of the eucharistic sacrificial act is therefore to be thus defined: Under the formal essence of the unbloody sacrifice of the New Testament we are to understand the objective and subjective celebration of the sacramental communion by means of the real body and blood of Jesus Christ appearing in the form of bread and wine.

In a monograph of 621 pages<sup>3</sup> we have a fine sample of the extreme Protestant contention in the recent phase of the *Culturkampf*. The author in this second attack upon the Ultramontane position lays down in the first section what he takes to be the biblical or New Testament scheme of morals, working out a complete outline of ethics, which he forthwith uses as the norm by which he calls to judgment the whole Jesuitical and papal code. He launches at once on the casuistical debates of the sixteenth and following centuries, examining in detail the theory of "probabilism." Over one hundred pages are devoted to the exposition of the theologico-ethical scheme of Alfons Maria von Liguori. A minute analysis of the ethics of the Roman Catholic forms of worship follows. The theory of sin, and the relations of the individual to God, to neighbors, and to the state, are given separate chapters. Marriage occupies over one hundred pages of the volume. In the third book the author undertakes to give a critical estimate of the scheme as a whole and to bring it to the test of the scriptural norm. His conclusion is that the papacy in regard to its ethical theory, as in all other particulars, is "a monstrous falsehood."

Little more than mere mention can be made of a handful of valuable reprints and studies from Paris, the titles and contents of which are enumerated below.

H. W. HULBERT.

BANGOR THEOLOGICAL SEMINARY,  
Bangor, Me.

<sup>3</sup>*Das Papstthum in seiner social-kulturellen Wirksamkeit.* Von GRAF VON HÖNSBROECH. Zweiter Band, "Die ultramontane Moral." Vierte unveränderte Auflage. Leipzig: Breitkopf & Härtel, 1902. M. 12.

<sup>4</sup>*La charité aux premiers siècles du christianisme.* PAR ANDRÉ BAUDRILLART. Paris: Bloud, 1903. 63 pages. Fr. 0.62.

*Frère Élie de Cortone: Étude biographique.* PAR ED. LEMPP. Paris: Fischbacher, 1901. 220 pages.

*Documents relatifs aux rapports du clergé avec la royauté de 1682-1789.* Publiés par LÉON MENTION. Tome I. Paris: Picard, 1893, 1903. 183 pages. 1, "La régale les libertés de l'Église gallicane;" 2, "L'affaire des Françaises;" 3, "L'Édit de 1695 sur la juridiction ecclésiastique;" 4, "L'affaire des 'Maximes des Saints;'" 5, "Le Jansénisme en 1705;" 6, "La bulle 'Unigénitus;'" 7, "Le Parlement, les Jansénistes et le clergé (1720-1755);" 8, "Le clergé et le fisc, les biens de main-morte—l'Édit de 1749;" 9, "La suppression des Jésuites."